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2. On my own part:

In my dealings with the Isneg I use the Main branch of the O dialect, while in writing I use the K branch for reasons given before.[6] So it may have happened that, in writing down texts, my own ordinary use of M has influenced me to write down a given word as I myself would have pronounced it, or my use of K in writing has caused me to put down K's where they were absent in the informant's pronunciation.

Nevertheless I have always tried to write down texts as faithfully as possible, and now I start publishing them as I have them, without trying to correct anything, even though an occasional guttural that appears in a given term does not belong to the correct language of a given informant.

The above warning is given here once for all, and it refers to all Isneg texts that I shall publish in the future.

TEXT I

This text is a continuous dialogue between a boy and the girl he goes to court for the first time. My informant is Baydan from Tawit (M), and he calls it *maibabbáy*, "courting the girls".

1. *Lalái: iópugná- man ikáw*[7] *ta adú kanó ya mamámmo a nánda.*
   Babáy: áwan pañalakkánta ka mamá ña ñázan balái.[8]

2. *L.: námmo áy pagdamadámagda ña nagsiñíñde ka mamá.*
   B.: díta maxuñgám no mayoonó ñam áy.

3. *L.: mañuwáa pagká- kiyá atán kammalañín simpapadán.*
   B.: turáñka mañuwá ka ibatáymo ka asitólaymo.

4. *L.: díka mañaluníb kiyá ittó ya nánko.*
   B.: zapó walá zané ta ummánta kiddí ya agdalídálinta ña dadúma.

[6] Op. cit., 14.

[7] *ikáw*, sometimes pronounced *kaw*, which literally means "you", and which I render by 'you', is a little term which is very hard to translate. The Isneg use it all the time, and always in the form *ikáw*, although when it stands for the personal pronoun, those who use the Main branch pronounce *iáw*. Here thus it stands for something like "come on now", "what is the matter", but it changes its shade of meaning with every context.

[8] *balái* is a term used with affectation; the real ordinary word is *babáy*; *balái* is made to look similar to *lalái*, "man".

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192 Three Iloko terms, almost in juxtaposition with their corresponding Isneg terms:

In (12) and passim: *panúnut*, "thought", Isneg *damdám* (in 14).
In (13), *kaási*, "pity", "mercy", Isneg *allá-*.
In (15), *arámid*, "doing", "acting", Isneg *nwá*.

TEXT II

584 115 This text, like the preceding, consists in a continuous dialogue between a boy and the girl he goes to court for the first time. My informant is Umila from Abbil (A), and he calls it *mamgbáy*, "to court a girl".

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1. *L.: magápugka man ikáw.*
   B.: áwán abbulón.
2. *L.: daddán turá áwán no iyá- ya maiápug ta.*
   B.: wáyyó ńalá iddánta ya áwán.
3. *L.: ta daddán turáńka mapáwanán ta.*
   B.: úráy nad atán abbulón áy piyánnu pĕ nad.
4. *L.: bakkánnu a abbulón piyán no daáyó.*
   B.: magiyámánta a no ummán kiyán.
5. *L.: áy símpre bakkánnu id kammalańín piyán ya mańiápug.*
   B.: ô walá no andaáyó.
6. *L.: se pĕ lugúd ta bakkámmo piyán mańilnáb ki mamám.*
   B.: ammóta ma- no piyánnu ya dagapágap ńa gawád.
7. *L.: bakkámmo a piyán babáy no iáw.*
   B.: ô námmo walá a kiyán ikáw kiyá ummán pĕ idí.
8. *L.: agkúd kammalańín lu-sáwańko úráy dagapágap ńa gawád.*
   B.: no áwánmo lu-sáwan bakkáńka lugúd magbabáwi ta iápugtaka.
9. *L.: áy paannánta lugúd abbulón.*
   B.: mapaannád totó walá ya urámo ikáw ki ummá iddí.
10. *L.: sigún ki panúnutko a ikáw ya atán ki ólo-.*
    B.: no sigún ki panúnutmo ikáw áy bakkáńka lugúd nagdamdám ki sabáli.
11. *L.: nágan ma- kam pagtuńpálāńko no di ittó uídí.*
    B.: babáyyā- ikáw ńa áwán serbí.

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16. M.: It will not continue if you (do not want), companion.
W.: Not indeed, but why is the one who is here the fortunate one with you.

17. M.: My thought with reference to you is true though.
W.: If it is like that, companion, why though do you make our thoughts uneasy.

18. M.: I like everything though, companion, even though perhaps my companions make a fool out of me on account of you.
W.: Perhaps you say so only, companion, because you are here.

19. M.: Ah, not so indeed, companion, but would we not be ashamed of what you say like that.
W.: Ah, it does not matter what you do with reference to acting like this.

20. M.: To whom would I finally belong if not to the one like this.[29]
W.: Anything you do is all right then, companion, as I truthfully tell you now that I love you, but do not repent then if we allow long days to pass beginning with this night.

Here we meet again with several words borrowed from other languages:

From the Spanish:

In (5), *símpre* from *siempre*, "always", with the meaning of "surely".

In (10), *sigún* from *según*, "according to", with the meaning of "it depends on".

In (11), *serbí* from *servir*, "to serve", with the meaning of "use".

Then Iloko and Isneg terms in juxtaposition:

In (10), Iloko *panúnut* and Isneg *damdám*, "thinking".

In (13), Iloko *arámid* and Isneg *uwá*, "acting".

TEXT III

This text consists in a continuous dialogue between a boy and the girl he has been courting for some time. My informant is the same Umila of the preceding text, who again calls it *mamabdy*, "to court a girl".

[29] If not to you.

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584 My informant emphatically stated that nothing untoward would yet happen at this juncture.

192 In this text we have one word borrowed from the Spanish:
In (1, *L.*), *sirrá*, from *cerrar*, to close".

Also one Ilokо term in juxtaposition with its Isneg equivalent:
In (3, *B.*), Ilokо *babáwi* and Isneg *appôli*, "repenting" (the *ô* in *appôli* and in the derivatives above, 3, *B.* and 4, *B.*, is like the *aw* in English "dawn", but longer).

Besides, one Ilokо expression, a favorite with many Isneg:
In (4, *L.*), *has pagarígān*, "for instance".

TEXT IV

584 115 539 This text consists in a dialogue between a boy and the girl he courts for the first time. In the latter part of the dialogue, the answers of the girl are lacking. My informant is Kimat from Baliwanan (M), who calls it *manabây*, "to court a girl".

1. *L.: maxápugka man ikáw.*
   B.: wag[33] *kud mamáńko ikáw.*
2. *L.: busídmo yān ikáw.*
   B.: paxádigmo xané ta magbusbusígka.[34]
3. *L.: bakkán luxúd nam ăy náńko ampčlańin.*
   B.: námmo no ikáw.
4. *L.: sč- bakkán ikáw.*
   B.: úrăy no námmo ikáw ăy pandá ńalá.
5. *L.: atân yān ikáw no dôdúma se pč iyá.*
   B.: tān nam ăy bakkán kammalańin kurkurúggin.
6. *L.: úrăy no bakkán kurúg ăy piyáńko walá.*
   B.: poonáńā- pč ikáw.
7. *L.: úrăy man no uniyá ikáw ya malak-ámáńko ăy pandá ńalá.*
   B.: maammóa ikáw dčlámo walá ibańát.
8. *L.: úrăymo walá sinnán t.*
   B.: díyā- miyamánān abbulón no mapooná.
9. *L.: isá ampčlańin ikáw ya axiyáńko manín.*

194 [33] *(a)mád*: *d* changed into *g*, before *k*.
[34] *busíd*: Cf. preceding note.

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TEXT V

This text contains a few scattered sayings, mostly of a boy who is courting a girl, occasionally of the girl answering him. Even when they are not marked "singing", these sayings are pronounced in a more or less singing tone, with rhythm and occasionally rhyme clearly apparent. My informant is Lampa from Dangla (M), who calls it *mamabây*, "to court a girl".

[584] [539] [115]

1. *L.: iápuynā- ikit, bowačmmo ka lúsit, ta apúxāmmo ka bitti-, asixidaňko mamídit.*
2. *(ag-axí): dínu ag-axiyán*
   kaw ô to xāyyám maāwán.
3. *as paannán ud xanč ikáw no maxúgápta ka bátug íngáp no abbulón.*
4. *as kannámo ittó piyán ya maxiddá kiddí ây nalawáy ma- ya balây.*
5. *kannánta ittó piyán ya maxis-isissá ây atánkayo ma- pč ta.*
6. *tittó pč ya mañiroboróbo ka pádana magdalidálčn akkáňko uwaán.*
7. *'atán kid abbulón no sabáli ya makápug ńam ây se iyá- to ya āwán nánnu.*
8. *B.: akkán luxúd abbulón ńam ây āwán kammalañín.*
9. *tittó pč ya magdudúma ka páda- magbibiyág akkáňko uwaán.*
10. *paydudumánnu ikáw ya tólây ta.*
11. *L.: akkán luxúd abbulón ńam ây báraú ńalá náňko.*
12. *B.: atán mamá ikáw ńam ây mamá kammalañín ńa ur-úrây.*
13. *xawág[45] kammalañín na ur-úrây.*
14. *L.: atán kud kammalá ńa lu-sáwańko wa tólây.*
15. *séno ya xawád da ur-úrây ya nánnu wag kud da di magkalkalíse kammalañín kiyá xawád atán ya namít ta xawád ây atán ya nasablč-.*
16. *se kadím pč kada-tá tólây atán da babây se laláki.*
17. *ummáń kanó ma- pč kada-tá iyá- ây no banánā- ka abág ây ikáw ây no banáňka ak-akčn.*
18. *(ag-axí): díta bumanbananúndy*
    ma- ô lu-sáw di babây.
19. *nannawánā- babây*
    ta nallāā- pč sây.

[45] *xawád*: Cf. note 33.